

VVATERS OF
MARA H, AND
MERIBAH:

OR,
THE SOVRCE OF
BITTERNES, AND STRIFE,
SWEETNED AND
ALLAYED,

By way of Aduice, Refutation, Censure,
Against

The *Pseudo-zelots* of our Age:

By HUMPHREY SYDENHAM, Master of Arts;
late Fellow of Wadham Colledge
in OXFORD.

*Disposui nasum secare fatentem; timeat qui criminosus est;
quid ad te, qui te intelligis innocentem? De te dictum puta
in quodcunque vitium stili mei mucro contorquetur.*

HIERON. ad MARCELLINVM.

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WATERS OF
MARAH AND
MEERABAH
OF
THE SOVEREIGN
AND STRIKE
SWITZERLAND

By the Hon. the Secretary of State
for the Colonies and the
Indies, in Council.

IN THE
NINTH YEAR OF THE REIGN OF
HIS MAJESTY KING GEORGE THE FOURTH

LONDON:
Printed by T. Cadell, in the Strand.
1810.



TO
THE FRIENDS INDEEDE,
both of my Name, and Fortunes, Sir
Ralph Sydenham, and Edward Sydenham
Esquire, Seruants to his
Sacred Maiestie.

My dearely honour'd,

WHilst I labour to ioyn you so closely in my respects, let me not sunder you in *your owne*, like two great men, who the neerer they are in *place*, the farther off in *Correspon- dence*. I presume 'tis no *Solecisme* to linke you together in *one Dedication*, whom Nature hath twisted so fast in *one Blood*, and Education in *one vertue*, and Familiarity, (a knot, I hope, indissoluble) in *one heart*; It is not my lowest glory, that I can boldly, and in a breath, speake *Kinsman* and *Friend*, and *Patron*, and these *three* in *two*, and these *two*, but *one*; A rare har-
mony,

The Epistle Dedicatory.

mony, where Affections are so strung, that touch them, *how*, and *where*, and *when* you please, they are still *unisons*. I haue hitherto found them so in all my wayes, both of *Advancement* and *Repute*; and these set me vp in a double gratulation, and applause; in my *Hosanna's*, for you to my God, and then in my *Reports* to men. This is my *All* of *requitall* yet, and yours (I beleue) of *expectation*, which lookes no farther then an ingenuous acknowledgement of your *Favours*, such as the procliuity of your owne *worth* hath suggested, not any industrious prosecution of mine, which could haue beene contented to haue worne an *obscurer* Title, but that it must now *vaunt* in a *Rich one*, That of

Your Seruant Kinsman,

HVM: SYDENHAM.



WATERS OF MARAH, AND MERIBAH.

TEXT, *Rom. 12: 1.*

*I beseech you, Brethren, by the mercies of God, to offer
up your Bodies a living Sacrifice, holy, acceptable
to God which is your reasonable service,*

THe Text hath a double fore-head,
one looks towards the Letter, the
other, the Allegory; that of the Let-
ter glances on the Legall Sacri-
fice, by the Jewe; that of the Alle-
gory, on the Spirituall, by the Christian; the one
was a carnall oblation of the Body onely, the o-
ther a Misticall, of the Affections; That spake in
the rough Dialect of the Law; Horror, Blood, and
Death; This, in the sweet language of the Gospell,
Brethren, and Beseeching, and Mercies of God.
Here then is no Hecatombe or slaughter of the
Beast, no Bullocke or Ram, or Goate slaine for immo-
lation, as of old; but the Sacrifice required here;

must be *Living*; 'tis a *Body* must be offer'd, and not a *Carcasse*: here's no *death* but of in bred corruptions; no *slaughter*, but of carnall *lusts*, and *concupiscences*. *Affections* must be mortified, and not the *Body*; that subdued onely, and chastis'd, not flaine; and yet still a *Sacrifice*, a *Living Sacrifice*, a Sacrifice so living, that 'tis both *Holy* and *Acceptable to God*, and so acceptable to him that he accounts it not onely a *Sacrifice*, but a *Reasonable Service*.

The words then, as they lye in their masse and bulke, are a Patheticall perswasion & incitement to the mortification of the old man; prest on by an *Apostolicall* power & Jurisdiction, & that of the great *Doctōr* of the *Gentiles*, *Paul*; Where you may obserue, first, his manner of perswading, *I Beseech*; Secondly, the *Parties* to be perswaded, *Iewe* and *Gentile*, vnder an affectionate, and charitable compellation, *Brethren*; Thirdly, the Argument or motiue, by which he doth perswade, *By the Mercies of God*; Fourthly, the Substance or Matter of that which he labours to perswade, *To offer vp your Bodies a Sacrifice to God*; Fifthly, the *Modus* or manner of it; that's various, exprest by a threetold *Epithete*; *Living*, *Holy*, *Acceptable*; Lastly, the *Antithesis*, in the words following, *την λογικὴν λατρείαν*. *Reasonable Service*.

These are the Parts offer'd to my discourse, which vpon the first perusall and Suruey, I thought particularly to haue insisted on; But finding that I had grasp'd more *Materials*, then I could sow and scatter in the Circuit of an houre.

I was

I was inforc'd to bound my Meditations for the present with the two former, leauing the remainder, till a second opportunity should inuite me hither; And at this time onely, I beseech you Brethren.

Παρακαλῶ, in the Originall, not *Obsecro*, as the vulgar reades, but, *Exhortor*: *Beseeching* is too Calme and Gentle, and therefore rather, *I Exhort*, *saith Beza: But *Exhortor* vs'd onely in this place, elsewhere, *Precamur*, & that from the same Idiom, by the same Translator. And indeed, *Fairely* and *Plausibly* to *exhort*, is in a manner to *beseech*: * For not onely the Refractory, but the facile, & spontaneous, the voluntier in goodnesse, we *Exhort*, and *Beseech* in the same Word. And if Multitude or Number, doe not too much alter the nature and signification of things or Language, we shall make Beza's *Exhortor*, and Ierome's *Obsecro*, all one by the same Pen, and Dialect; For in this place to the *Romanes*, παρακαλῶ in the Singular, (which is render'd by *Exhortor*) to the *Thessalonians*, παρακαλούμεν, in the Plurall, is translated, *Precamur*, by the same Beza, παρακαλούμεν ὑμῖν μὲν ἀδελφοί, *We beseech you, brethren*, 1 *Thef.* 5. 14. So that 'tis probable, the Greecke word signifies Both, but, here more openly to *Beseech*, then to *Exhort*; For *Obsecro* comes neerer to *Misericordia*, in the Text, then *Exhortor* doth, *We Beseech* euer by the mercies of God; but, sometimes we *exhort* by his *Iustice*; And in this sence, the *Miracle* of the Greeke Church, Saint Chrysostome, will interpret it, and that for three Reasons, here

Pars prima.

* *Obsecro non satis aptè. Annot. Beza in cap. 12. Rom. v. 1.*

* *Hortamur etiam sponte facientes, quod decet. Bez. ibid.*

Vide Bez. ibid. et in cap. 12. Rom. v. 2.

Chryl. Aquin. *Estim in cap. 12. Rom v. 1.*

v. 23.

Aquin. visu-
pra.

v. 1.

In cap. 12.
Rom. v. 1.

2 Cor. 5. 20.

Aquinas tells me; first, to specific and open our Apostles humility (for so the wise man) *Cum obsecrationibus loquitur pauper.* The Rich man answereth roughly, But, the poore man useth intreaties, Pro 18. Intreaties, not for his owne sake, but for Gods, And therefore *Obsecrare* (saith he) is nothing but, *Ob sacra contestari.* Secondly, that He might rather out of loue, moue them by gentlenesse and request, then, out of feare, command them by his power. And this is not onely his practice, but his precept, *You that are spirituall, restore him that is fallen, by the spirit of meekenesse,* Gal. 6. Thirdly, for the reuerence he owed to the *Romane Iurisdiction*, the great *Senate* to which he wrote (where there was both grauity and State,) which he labours to win by perswasion, and not by violence. And this also is not onely his Custome, but his Aduice; *Rebuke not an Elder, but Beseech him as a Father,* 1 Tim. 5. So that whether in matters naturall, or Ciuill, or Apostolicall, the *Obsecro* is both opportune and necessarie: But in this last more especially: For *I Beseech you*; is more insinuatue, then *I Exhort*; and *I Exhort*, then, *I Command*; And yet (as *Aretius* pathetically) *In Apostolo obsecrans, Deus est mandans, & obsecrans*: In that the *Apostle* beseeches, God both commands and beseechs too; not immediatly, but by way of a Substitute: so Saint *Paul* testifies of himselfe, *We are Ambassadors for Christ, ὡς τὸ θεὸς παρακαλοῦντος δι' ἡμῶν*, As though God did beseech you by vs. Wee are the Instruments, He, the mouer; wee but the pipes and Conuoy, He, the Source and Cisterne;

sterne: The waters of Life runne from him, by vs; not by him. And therefore the Greeke text hath the particule *as*, *Quasi*, as it were, because God doth not really beseech vs, but *As it were* beseech vs in the Person of his Embassadors, for so it followes, *Wee pray you in Christs stead*, 2 Cor. 5. 20. So that there are Two here which beseech; God, and his Apostle. Either had lawfull authority to command; He, as a Creator in full right; This, as a Legate in his name; but they had rather win fairely by a cōpassionate perswasion, then harshly induce by a rigorous command. And this way of instruction best suites with the stayednesse & tēper of Gods Ministers. *Ne pro imperio dictatoriè præcipiant, & rigide postulent, quod lenitate, & precibus facilius obtinent ab auditoribus.* So Pareus. 'Tis true, that the Law, and the Interpreters of it, the Prophets, not onely not Beseech, but Command and terrifie; and 'twas the way then; for stiffe-neckes and stony hearts, (as the Jewes had) requir'd both the Roke, and the Hammer. Neither did Christ himselfe (for any light we haue from the Euangelists) euer vse this humilitie of Language. For He taught as one that had authority (saies the text) and not as the Scribes But after Christ, the Apostles; and after them the Fathers made it their Rhetoricke, the chiefe Engine of their perswasion thorow the generall Current of their Epistles: And indeed, a true Seruant of the Lord ou *διὰ μαχίας*, must not strive: *Non oportet litigare*, sayes the vulgar, *Non pugnare*, Beza, *Must be no wrangler, nor fighter.* 2 Tim. 2. 24. A striker in the Church is dangerous: dangerous & intolerable,

Bez. Annot. in
12. Rom. v. 1.

Aret. ut supra.

In cap. 12.
Rom. v. 1.

Pet. Mart. in
locum.

Mar. 1. 22.

vide Bez. An-
not. in 2 Tim. 2.
24.

Græc. Interpr.

2 Tim. 1. 24.

Ystius in cap. 2.
Epist. 2. ad Tim.
v. 24.

Sic etiam Aug.
lib. 5. de Bap.
cont. Donat.
cap. 29.

1 Cor. 4. 12.

Vide Pet. Mart.
in cap. Rom.
v. 1.

no lesse then *He* that is contentious; For certainly they are Both of an *Alliance*, *Qui litigat verbis, pugnat*: there is as well a striking with the Tongue, as with the Hand, and sometimes a Word is smarter then a Blow, especially if it doe proceed from a mouth inur'd to barke, which can nought but raile, when it should beseech; A Seruant you know, should imitate his Lord: Now, the Lord is not the God of Tumult, but of Peace, 1 Cor. 14. 33. And therefore, his sincere and faithfull Seruant Saint *Paul* beautifies with a threefold Epithete *διδασκων, ἡμερον, ἀγαθῶτατον*, Gentle to all men, apt to teach, patient; Rare eminencies, & in that Orbe they moue, spangle, & shine gloriously; He must be gentle, not to some onely, but to all (so sayes the text) to all, of all sorts, not the particulars of his owne Cut and Garbe, but euen to those without. Next Teaching and not barely so, but Apt to Teach, Apt as well for Ability, as will; and to Teach, not to Compell; and sometimes to learne too, as well as to Teach. So Saint Cyprian tells Pompeianus, *Oportet Episcopum non tantum Docere, sed & Discere, quia ille Melius Docet, qui Discendo proficit*. Lastly, Patient; patient two wayes; in respect of Occurrences and Men: of occurrences, first; Persecutions, Scoffs, Detractions, are the Lineries of the Multitude, which He weares with as much humility, as peace; and of This, our Apostle, I know not whether Complaines, or Glories, *Maledicimur & Benedicimur*, we are reuil'd, and yet we blesse, which some Translations reade, *Blasphemamur & Obsecramus*, we are blasphem'd, and yet beseech; So that Reuiling, it seemes, is a kinde of Blasphemie, and

and Beseeching, a kind of blessing, He that reuiles a good man, blasphemes him, & he that beseeches an euill, in some sort blesses him. Patient next, in respect of men: not onely of the Good, for they seldome prouoke distaste, but euen of the wicked and malicious, *Non ut vitia palpet, aut dissimulet sed ut eos quamuis à veritate proteruos, & alienos, mansuetudine vincat*; Not that He should dissemble or bolster vice, but that the Straggling and Perverse he might reclaime with more facility and meeknesse. Thus the Intelligent man euer applies his Sayles vnto the winde, and as that turnes, and blowes, so He steeres. And this was the Spirituall policie of Our great Doctor, *Factus sum infirmus infirmis, ut infirmos lucrificarem*, 1 Cor. 9. 22. To the weake I became weake, that I might gayne the weake; not weake indeed, (though the two Fathers, Cyprian, and Augustine reade it so,) but weake, that is, As weake, the Originall vsing the Aduerbe, *as, Tanquam*, as tho weake. For weake really he was not; So he professes of himselfe, *wee that are strong, ought to beare the infirmities of the weake*, Rom. 15. 1. Strong there; and yet, weake againe, 2 Cor. 11. with a *Quis infirmatur, & ego non infirmor?* Who is weake, and I am not weake, who is angry, and I burne not; But this Infirmer hath a *Tanquam* too, as well as the former, or whether it haue or no, it Matters not, seeing the sence is one; For Hee sayes, He became weake vnto the weake; or else, as it were weake, that is, like vnto the weake; Like two wayes; In minde and worke; In minde, by an Affect of Commiseration; In worke, by a

Estius in 1. Tim. 2. 24.

Cyp. in Epist. ad Antoninum. Aug. 1. pist. 9. ad Hieronym.

Ambros. in Psal. 104.

Estius in 2. pist. 1. ad Co. cap. 9. v. 22.

similitude of Action; as a Nurse doth with her Child, or a Physician with his Patient; And in this sence, his *Omnibus omnia factus sum*, is to be vnderstood also, I am made all vnto all, 1 Cor. 9. 22. All vnto All; how & not that he did *Idol* it with the Superstitious, or *Lend* it with the Prophane, played the *Cretian*, with the *Cretian*, or the *Yeme*, with the *Iere*; But, Hee was made all vnto All, partly by commiserating them, partly by doing something like *Theirs*, which (notwithstanding) did not oppose the Law of God, or else, (as Saint Augustine paraphrases it) *Compassione misericordie, non similitudine fallacia*, or else, *Non mentientis actu, sed compatiens affectu*, in his ninth Epistle to Ierome, and more voluminously, in his booke *contra mendacium*, 12. chapter.

Estius, ut supra.

August. etiam, lib 9. 83. q.

71.

Neither was he all, to All, in way of Conuersation onely, but also, in matters of Discipline, and Ad-vice; in which he deales with the Delinquent, as a discreet Husbandman with a tender plant, or tree; He waters it, and digs about it; and, if then it leafe, and bud onely, and not fructifie, He puts his Axe vnto it; not to roote and fell it, but to prune it; He lops off a sprig, or a branch, but He preserues the body; Thus, the Inordinate must bee admonished onely, not threatned; *υποβιβαστε* (saith the Greeke;) not, *Corripite*, or, *Castigate* (as *Castellia*, and *Erasmus* would haue it) but, *Monete*, saith *Beza*, warne them that are vnruely, 1. Thess. 5. 14. So also, the Feeble-minded must bee solac'd, and encourag'd, not rebuk'd; *απομυθεϊσθε, Consolamini*; Comfort the Feeble-minded, the same chapter and

Beza. Annot. in. 1. Thes. 5. 14.

and verse. Lastly, the *weake* must not be depressed but supported; Support those that are *weake* among you; *ἀρρενέτε, Subleuate*; hold up, as a *Crutch* doth a Body that is lame, or a Beame a house that is ruined; which word hath reference to that *καταρτισθε* in the Acts, *Suscipere Infirmos*, or *Sustinete*; I haue shewed you all things, how that so labouring, ye ought to Support the *weake*; Act. 20. 35. Here then are *weake*, and *Feeble-minded*, and *vnruly*; and these must be supported, and comforted, and warnd. no more; I finde no authority for *Indignation*; I doe, for *patience*; for patience to all these; nay, to all men; in the heele and cloze of the same verse, *μακροθυμεῖτε τοῖς πάντοis*. Be patient towards all men, 1. Thes. 5. 14. and not onely so, but to all men, with all patience too; so *Timothy* is aduis'd *ἀναπαύειν πᾶσιν μακροθυμία*, Exhort with all long suffering, and Doctrine, 2. Tim. 4. 2. And indeed this Doctrine of Long suffering, is a *Mercifull* Doctrine; we seldom finde true patience without *Compassion*; *Mercy* is the badge and Cognizance of a *Christian*; It markes him from a *Caniball*, or a *Pagan*; And doubtlesse, Those that haue not this tendernes of Affection, whether in the *Naturall*, or in the *Spiritual* Man, are but a variety of *Sanage* and *barbarous* Condition; *Tigers*, and not *Men*; And therefore as *Mercy* diuides a *Man* from a *Beast*, so doth it a *Christian* from a *meere Man*. He must be *Mercifull*, as his Father which is in Heauen *Mat. 5. 48*. *Mercifull*. O how beautifull upon the *Mountaines* (sayes that great Oracle of God) are the feete of him *Elay 52. 7.* *That bringeth glad tydings of good things, that preacheth* peace;

peace, that publisheth saluation, that saith vnto Sion,
Thy God reigneth? Esay 52.7. Those were said to
haue beautiful feet amongst the Hebrewes, whose

Epist. in Rom. cap. 10. vers. 15. Messengers were shod with joy, who spake comfort to
the people, and not Terror. Now, what such Joy

and Comfort to the Children of Sion, as the glad
tydings of good things, those excellent good
things, Preaching of Peace, & Publishing of Saluation?
How beautifull vpon the Mountains are the feete of him

Aug. lib. 32. con- tra Faust. c. 10. that doth it? *Quam speciosi pedes?* (as Augustine reades
it) how Precious? or, *Quam tempestiui & Maturi?*

Tertul. lib. 5. con- tra Marcionem. cap. 2. & 5. (as Tertullian) how Mature and timely? *ὡς ὀψῆος*
saies the Septuagint, *Quam pulchri? quam decori?*
how Faire, and comely? which some of the Anci-

Leo Castrensis in Esay 52.7. ents, (and with them, S. Ierome) haue read *ὡς ὀψῆος*
(cutting off the three latter vowels) which they

expound *sicut Hora*, that is (as they say) *sicut tem-
pus opportunum*, or, *tempus vernum*, as the Spring
time, when all things flourish; so that (making the
Text, mutilated, and imperfect) they would haue
the words runne thus: *Sicut hora super montes, sic*

*Schol. Roman. sequens septua-
gint.*

Pedes Euangelizantis Pacem: As the Spring vpon
the mountaines, so are the feete of him that
preacheth peace; where all things are greene, and
fragrant, when we are led into fresh, and sweet,
and pleasing pastures, the pastures of the Spirit; the
Staffe and Rod of the Lord to comfort vs, his Peace,
and his Saluation, whereby we may walke cheere-
fully in the paths of Righteousnes, and so follow-
ing the great Shepheard of our Soules (who will
feede vs as his chosen flocke) wee shall graze at
length vpon the Mountaines, the euer-springing

mountaines, the *Mountaines of Israel*.

And are the *feete* of him that preacheth peace, that publisheth saluation, so *beautifull*? beautifull on the *mountaines* too? what shall we thinke then of the *feete* of those, the *Blacke feete* of those, who, like the *posseſſ'd man* in the *Gospell*, still keepe *among the Tombes*? tread nothing but *destruction*, and the *grau*? and as if they still walk'd in the vale of darkenesse, and the shadow of death, beate nothing but *Hell* vnto their *Auditors*, which by continuall thundring of Iudgements, so shake the foundations of a weake-built faith, that they sometimes destroy the *Temple* they should build vp; and in this harsh and austere manner of proceeding, they oftentimes exceed their *Commission*, when pressing too farre the rigour of the *Law*, they trench on the liberty of the *Gospell*, as the *Disciples* did, who requiring fire from heauen to consume the *Samaritans*, they text it with the seuerity of *Eliab*: *As Eliab did vnto the Moabites*. But the Lord of mercy is so farre from approving this fiery zeale, that Hee not onely rebukes it, but the *spirit* that suggested it. You know not of what *spirit* yee are, for the *Sonne of Man* is not come to destroy *mens lines*, but to *save them*, Luk. 9. 56. And doubtlesse, the destroying *spirit* is not the right *Spirit*: The *Holy Ghost* (you know) appeared in the forme of a *Doue*: and as the *Doue* is without gall, so should the *Organ* of the *Spirit* be, the *Preacher*. *Detrahendum est aliquid seueritati* (saith *Augustine* to *Bonifac*) *ut maioribus malis sanandis, caritatis sincera subueniat*. Who would not taxe it

Marke 5. 21.

Luke 9. 55.

1. King. 1. 10.

Aug. ad Bonifac.
de Cor. Donat.

in.

in a Judge as a crime and custome too vniust, to be mou'd to choller against a Delinquent or Malefactor, when charity should guide him, and not passion? He doubles the offence, that doth both exaggerate, and punish it; That *Diuine* labours too preposterously the reformation of his hearer, that chides bitterly, when he should but admonish; and admonish, when he should Beseech. *Qui veraciter fraternam vult corripere infirmitatem, talem se prestare fraterna studeat utilitati, ut quem corripere cupit, humili corde admonent*, saith *Isidore*, Sweet and mild perswasions, and the admonitions of an humble heart, worke deeper in the affections of men, then all the batteries of *virulence*, and *Inuention*. Oyle (you know) will sinke into a solid and stiff matter, when a dry and harder substance lyes without, and can neither pierce, nor soften it; That which cannot be compast by the smoother insinuations of *Advice* and *Reason*, shall neuer be done by force, or if it bee, 'tis not without a tang of basenesse: There is Some-thing that is seruile in *Rigour* and *Constraint*, and takes off from the *Prerogative* and freedome of humane will: The *Stoick* tells vs, there is a kinde of generousnesse in the minde of man, and is more easily led, then drawne; *impulsion* is the childe of *Tyranny*, and holds neither with the lawes of *Nature*, nor of *Grace*. *Deus non necessitat, sed faciliat*. God doth not *necessitate*, or if *necessitate*, not compell man to particular actions, but supple and facilitates him to his *Commands*. And (doubtlesse) hee that would captivate the affections of his hearers, and
 smooth

*Isid. lib. 3. de
summa bono.
cap. 2.*

Char. lib. 3.

*Facilius ducitur,
quam trahitur.
Seneca.*

smooth and make passable what he labours to persawde in the hearts of others, must so modifie and temper his discourse, that it proue not bitter or distastfull; like a skilfull *Apothecary*, who to make his Confections more palatesome, and yet more operative, qualifies the malignity of *Sym- ples*, by preparing them, makes poyson not only medicinable, but delightfull, and so both cures and pleases. *I write not these things* (saith Saint Paul to his *Corinthians*) *to shame you, but as my be-* 1. Cor. 4. 14.
loved sonnes, I warne you. He will not shame them, and at roughest, *He will but warne them,* & that as *Sonnes* too, as *beloued sonnes*; And if this will not suffice, he will *beseech* them also: *I beseech you bee* 1. Cor. 4. 16.
followers of me, as I am of Christ, in the 16. verse of the same chapter. Calmer admonitions are for the most part seasonable, when reproofes over-rough and blustering, not onely not conforme the hearer, but exasperate him; and therefore what our *Apostle* aduis'd the natural parents, I may without preiudice, the spirituall. *Parentes, ne promouetis ad iracundiam filios vestros: ne despondeant animus*: Parents, prouoke not your children to anger, lest they be discouraged, *Coloss. 3.* For certainly, words are the image of the soule, and if they flow from a gentle and meeke minde, they produce the like effects, *Gentlenes*, and *Meekenes*; But from a swelling and tempestuous spirit, they recoyle, as a peece that's ouer-charg'd, and start backe as a *broken Bowe*; They prouoke, nay, they discourage, and find no better entertainment then the stroakes of a hammer vpon an anuile,

Philem. 7. 8.

Rom. 12. 11.

which the more violently they are laid on, the more violently it rebounds: and therefore Saint Paul is so farre from obiurgation, or menacing, that he will not so much as *enioyne* his *Philemon*, but labours with an *Obsecro*, when he might haue vs'd a *Mando*: Though I might be much bold in Christ to enioyne thee, yet for loves sake, I rather beseech thee, *Phil.* 7. 8. So that where Love is, there is still an *Obsecro*, & where it is not, there is commonly a *Damno*. Hence 'tis, that the Pulpit is so often the Mount of Terror and of Vengeance, the Throne of personall eiaculations, the *Altar*, where some belch nothing but fire and brimstone, vomit the *Ne maledicti* too vncharitably, and (which is worst) too particularly, who scare and terrifie, when they should entreat, and in stead of *Beseeching* fall to *Reuiling*, who vnder a pretence of *feruency of the spirit*, and seruing the Lord sincerely, ransacke Gods dreadfull *Artillery*, and call out all his Instruments of Iustice to assist them; his *fiery sword*, and glittering *spear*, his *borne of Steele*, and *sharpe-set arrowes*, his *horse with warre-like wrappings*, *neighing for the battell*, his *smoaking ieaousie*, and *denouring pestilence*, his *flaming meteors* and horrid *earth-quakes*, his *storme*, his *whirle-wind*, and his *tempest*, *flouds and billowes*, and *boylings of the deepe*, his *cuppe of displeasure*, and *vials of indignation*, his *dregs of fury*, and *besome of destruction*, his *haile stones* and his *lightnings*, his *coales of Iuniper*, and *hot thunder-bolts*. Thus in fearefull harnesse hauing muster'd vp all Gods *Iudgements* in a full volly, they (at once) discharge them against the pretended

cor-

corruptions of particular men, whom their *violence* labours rather to traduce, then their *Deuotions* to reforme; And this is but a spirituall distraction, a deuout *phrenzy*, a holy madnesse, through which (like the *Lunaticke* in the *Gospell*) Marke 9.22. they fall sometimes into the water, sometimes into the fire; Nothing will satisfie them, but flouds and flames; flouds to o'erwhelme the sinner, or flames to martyr him; But

Quis furor, o ciues; quae tanta dementia?

Publicke reproofes, when they are cloath'd with *Terror*, not onely disparage, but dis-hearten; They breake the *bruized reede*, and *quench the smoking flaxe*, run many on the shelues of despaire, where they make an vnhappy shipwracke of their faith; and not of their faith onely, but of their body also, exposing it to poyson, or the knife, to strangling, or to the floud; to the wilfull precipitation of some Towre or Cliffe, or the vnnaturall butchery of their owne hands; and so tormenting the body for the soule, by a temporall death, at length they feele the torments both of soule and body by an eternall death. Thus if *incisions* bee made too deepe in the vlers of the Soule, and the spirituall wound search'd too roughly, it more relishes of cruelty, then of *Loue*; and he that doth it, rather preaches his owne sinne, then endeouours to cure anothers, *Qui delinquentē superbo vel odioso animo corrigit, non emendat, sed percutit*; Rebukes which taste of enuie or superciliousnesse, do not reforme, but wound, and instead of lenitying and making more tra-

Esay 42. 3:

*Jld. lib. 3. ad
Summo Bonis
cap. 91.*

able indifferent dispositions, they stubborne them, knowing that reproofes too tartly season'd: are the seruices of Spleene, and not of Zeale: 'tis call'd Ζηλος, Zeale, from ζηλον, the seething and boyling of a pot; Now, a pot (you know) not temperatly fir'd, boyles ouer; and certainly if Moderation sometimes blow not the cole, but wee make virulence the bellowes of our zeale, it not onely seeths and rises to passion and distemper, but boyles ouer to Enuy and Incharitablenesse; And therefore our Apostle (deuiding the properties of true Charity from a false zeale) makes this one Symptome of that great vertue,

Estius in 1. Cor.
cap. 13. 3.
Cyp. lib. de zelo
& Liore.

(*charitas non amulatur*, 1 Cor. 13. 3, & Ζηλον in the Originall, *non zelat*: That is (as Cyprian reades) *non inuidet*, enuies not; for zeale in her perfection, and as it leanes to vertue, is but emulation, but screw'd vp to vice, 'tis enuy; Enuy? Nay 'tis fury: *Quicquid proteruum vel indignans animus protulerit, oburgantis furor est, non dilectio corrigentis*, saith the Father: what in way of Admonishment passion produces, is Reuiling, and not admonishment, and doth not touch so properly on sincerity, as malice; And therefore Enuies and Enill speakings, are link'd with Gulle and Hypocrisie. By Saint Peter, *Lay aside all guile, Hypocrisies, and Enuies, and enill speakings*, 1 Pet. 2. 1. A temperate reproofe will mould and worke vs to reformation, when an Inuective fires vs: *Ille pudorem incutit, Hec indignationem mouet*; saith Ambrose: That touches vs with remorse, and stumbers, and becalmes all passion; This kindles our Indigna-

Isid. lib. 3. de
summo Bono.
cap. 91.

In cap. 5. Luz.

digna-

dignation, and with that, our *stubbonnesse*, For certainly harsh speeches doe not so properly *move*, as *startle* vs, and are like sharpe sawces to the stomacke, which though they sometimes stirre the appetite, yet they gnaw; And for this Error, some haue censur'd Saint *Chrysostome* himselfe, That if *He* could haue moderated his zeale, and temper'd his reproofes with a little mildnesse; (especially to the *Empresse Eudoxia*) *He* might haue done more seruice to his Church, and rescued his honour from the stain both of *Imprisonment* and *Exile*.

I presse not this so farre (*Beloued*) to far and pamper vice, or rocke and lull men in a carelesse sensuality; Though I doe *Beseech*, yet I would not *flatter*: This were to kill our young with col-ling them, and with the Iuie, barren and dead that tree which we embrace. I know, a *Boanerges* is sometimes as well requir'd, as a *Barnabas*, a sonne of *Thunder*, as of *Consolation*; But these haue their vicissitudes, and seasons. There is an *uncircumcised heart*, and there is a *Broken Spirit*: There is a *deafe Adder* that will not be *charm'd*; and there are *good Sheepe* that will heare *Christs* voyce; For these, there is the *spirit of Meekenesse*; for the other, *loud* and *sharpe Reproofes*; If *Nabals* heart, be *stony*, the word is call'd a *Hammer*, let that batter it. If *Israel* haue a heart that is *contrite* and *wounded*, *Gilead* hath *Balme* in it, and there is *oyle of comfort* for him that *mournes in Sion*. Thus, as our *Infirmities* are diuers, so are the *cures of the spirit*; sometimes it *terrifies*, some-

1. Pet. 2. 16.

Aug. 1 b. 2. de
sermone Domini
in monte sc. m. 1.

Acts 15.

Ambros. super
2. cap. ad Cor.

times it *Commands*, sometimes it *Beseeches*; But let not vs *terrifie* when we should but *Command*, nor *Command* when wee should *Beseech*, lest wee make this *Liberty* a *Cloake* for our *Maliciousnesse*. In all exhortations, first make vse of the *still voyce*; and if that preuaile not, *Cry aloud vnto the Trumpet*; and if that be not shrill enough, raise the *Thunder-clap*; But this latter, *Raro & magna necessitate* (saith *Augustine*) seldome, and vpon great necessity; *Ita tamen, ut in ipsis etiam obiurgationibus non nobis, sed Deo seruiatur intestinus*; If we must needs lighten and thunder, let it bee as from God, not vs, who are to scourge the fiane, not the person, except vpon capitall offences, open blasphemies, wilfull prophanations. Saint Paul then may call *Elymas* the *Sorcerer*, the child of the *Deuill*, and *Peter* say to *Symon Magus*, *Thou art in the gall of Bitternesse, and the very bond of Iniquity*. Rebukes (I confesse) too mercifull for the grand *Disciples of Sorcerie*, and *Magicke*, and yet sowre enough for those other *Novices* and *Babes* in the schoole of Christ; Though such also are not onely open to the *Checke*, but to the *Rod*, *Vultis ut in virga veniam?* Shall I come to you with the *Rod*, or in *Loue*? 1 Cor. 4. 21. To wound and offend a little, to profit much, is to loue soundly; *Habet & amor plagas suas, quae dulciores sunt cum amarum inferuntur*: Loue it selfe hath her whips and thornes, and the more they are layd on, the lesse they wound, to our *Ruine*, tho not our *Smart*. There is a sharpnesse of speech vs'd to *Edification*, not to *Destruction*, (saith Saith Paul,)

2. Cor.

2. Cor. 13. 10. A religious chastisement, sometimes more profits, then a partiall conniuece or remission; This may perchance loften and melt a peruerse nature, The other skums it; There is as well a Cruell mercy in remitting offences which should be punished, as a mercilesse Cruelty in ouer-punishing others which might haue beene remitted; And therefore 'tis an Euangelicall Commandement, *Si peccauerit in te frater tuus, corripe eum*, If thy brother sinne against thee, reprove him; Reproue him? how? openly? No, *Secretò corripe* (saith *Augustine*) Reproue secretly. For if thou art knowing his offence, and by way of a taunt or exprobration dost diuulge and blazon it, *Non es Corrector, sed proditor*, (sayes the Father) Thou art

Aug. de Verbis Domini super illa verba, Si peccauerit in te frater tuus.

not a Corrector, but a Betrayer; or as Origen aggravates it, *Non reprehendens hoc, sed infamans*, This is no part of Reproose, but of Defamation. A wholesome holy Reprehension may be viciously applyed, especially not ballac'd by those two great weights, Charity, and Iudgement: Iudgm. nt. to mould it, and Charity to sweeten it, otherwise we may wound perchance, when we desire to Heale, and in stead of reproofing others, condemne our selues; And therefore that of Saint *Augustine* is very Energeticall, *Cogitemus cum aliquem reprehendere nos necessitas coegerit, utrum tale sit vitium quod nunquam habuimus, & tunc cogitemus nos homines esse, & habere potuisse; vel quòd tale habuimus, & iam non habemus, & nunc tangat memoriam communis fragilitatis, ut illam correctionem, non odium, sed misericor-*

Orig. in Leuit. cap. 13.

Aug. lib. de sermone. Domini in monte. ser. 1.

diaprecedat. When necessity impels vs to reprehend another (as the Father will haue no reprehension without necessity,) let vs consider, whether it be such a *vice* as we neuer had, and then weigh that we are but men, and might haue had it; or whether such a one as once we had, and now haue not, and then let it whisper to vs the common frailty of mankind, that so *Mercy* and not *Hatred* may be the *Rule* and platforme of our *Reproofe*. 'Tis true, the words of the *Wise man* are compar'd to *Goads* and *Nails*; and the Reason, or Morall rather, *Gregory* affords, *Culpas delinquentium nesciunt calcare, sed pungere*: Lapses and deprauations, they will pricke, and not smother. But take heed how they pricke too farre, lest bleeding them, they rankle. Applications come too late, when the part begins to gangrene; And therefore sometimes our *Balsames* are opportune, sometimes our *Corrasives*; How to time, and qualifie them, the *Diuine Moralist* will prescribe you, *Regal Discipline vigor mansuetudinem, & mansuetudo orat vigor, & sic alterum commendatur, ex altero, vt nec vigor sit rigidus, nec mansuetudo dissoluta*: Discretion must be the *Guide* to decline hatred, and auoyde negligence, to blunt and meeken *Rigour*, and to edge and embolden *Softnesse*; that so we may not onely rebuke *Delinquents*, as men meereley, but sometimes encourage them as *Christians*, and not alwayes terrifie them, as *Aliens* and enemies to the *Church*, but, now and then *Beseech* them as our *Brethren*; so the *Charity* of our *Apostle* runs in the words following, *I beseech you Brethren.* Brethren?

Greg. Hom. 6. super Euang. in illa verba.

Greg. Moral. lib. 29.

Brethren.

Brethren? how? by Nature? or Country? or Part 2.
 Alliance? Neither; For the *Romane Church* was Aquin. parte 3. q. 28. Art. 3. ad 5.
 then a mixt Church, a Throng of Iewes and Gen-
 tiles promiscuously; And these could not be pro-
 perly his Brethren, either in respect of Parents, or
 Nation, or Consanguinity; and therefore, Bre-
 thren, by Affection, *Singulari affectu*, (saith *Ave-* Aretius in cap: 12. Rom. Parents Ibid.
tius,) And so *Pareus* too, *Fratres compellat, ut*
de amore eius frater non dubitet, He vses this sweet
 Compellation, Brethren, not (perchance) that
 they were so, either by Grace, or Nature; but,
 Brethren, that they might not distrust his brother-
 ly affection; For though of old the word *Fratres*
 was a common Attribute and name to all Belee-
 uers; yet, not vsed to the *Romanes* (here) because,
 Beleeuers, *Sed ut fraternam beneuolentiam, & chari-* Carthus. in cap 12. Rom. v. 1.
tatem, in illis declararet suam, saith *Carthusian*; Not so
 much to manifest their faith, as his Charity; For
 though many of them were strangers to him, and
 some his sworne enemies, yet notwithstanding
 their extremity of hatred, hee would not refuse
 to call them Brethren, that would be his Execu-
 tioners; Nay, such were his ouer-flowings of
 Zeale and Loue; Loue towards them, for Gods
 sake; and Zeale towards God, for theirs, that he
 will not onely expose his Body to tortures for
 them, but (if it were possible) his very Soule;
 And lest this should be thought a *Flourish* meere-
 ly, He calls his owne Conscience to witnesse it,
 My Conscience bearing me record, that I could wish, Rom. 9. 3.
 that my selfe were accursed from Christ, for my Bre-
 thren,

thren, *my kinsmen according to the flesh*, Rom. 9. 3.

Thus, the great *Lamps* and *Beacons* of the Church, as they haue abounded euer in *Grace*, so in *Loue* too; their *Charity* went hand in hand with their *Zeale*, and sometimes out-stept it; and indeed *Charity* is the very *Salt of Religion*, the seasoner of all our *Spiritual* and *Morall Actions*; without which, euen our *Deuotions* are vnseasonoury, our *Orisons* distastfull; and therefore to this great vertue, some haue made three *Stories* or *Ascents*; *Dilection*, *Loue*, *Charity*; *Dilection* at the foote; *Loue* in the mid-way; *Charity* at top; That, the ground-worke or foundation; Th'other, the walls and body, This, the rooffe and battlement; *Dilection* (say they) includes the Iudgement of the Chooser, and a separation of the thing chosen from others which are not; *Loue* followes *Dilection*, by which we are vnited in affection to the thing we chose, and so loue; But *Charity* is greater then both, by which we so imbrace the thing lou'd, that we endeouour alwayes to preserue it in our loue. *Dilection* is an *Effeminate*, *light* and *transitory* affection; *Loue* more *Masculine*, though somewhat violent, and so vnstable too; *Charity*, sober, and hung with grauity, and inuolues both strictnesse of *Tye* and inuiolablenesse. Thus the *Moralist* will Cryticke on the words; the *Diuine* is not so curious; But if he find any difference. He makes *Loue* and *Charity* towards God, the causes of *Dilection*, and This the effect of the other *Two*, so *Polanus*. But indeed *Charity* includes all, hath a diuerse Aspect, and casts euery

Polan. Syntag.
lib. 9. cap. 10.

Polan. Syntag.
lib. 9. cap. 10.

every way, like a well-arted eye in a curious Statue, stand what side of it you please, It seemes still to glance and dart vpon you; Sometimes It lookes *ad nos*, to vs, and that is our home-Charity, Charity to our selues; Sometimes *supra nos*, aboue vs, and that's towards God; Sometimes *prater nos*, beside vs, and that's towards our enemies; Sometimes *iuxta nos*, with vs, and that's towards our neighbour; Sometimes *extra nos*, without vs, & that's towards the *Infidell*; Sometimes *infra nos*, below vs, and that's towards the world. What? Charity towards our Neighbour, the *onbeleeuer*, and the world? and none towards the Text here, *Our Brethren*? Yes, Charity towards our *Neighbour* includes that; or if it did not, Charity towards God commands it, *Hoc mandatum habemus à Domino*, This command we haue from God, that hee that loueth God, should loue his brother also, 1 *Iohn. 4. 21.* So that this *Diligere Deum*, presupposes *diligere fratrem*; and this *diligere fratrem*, *diligere proximum*; and this *diligere proximum*, *diligere omnem hominem*; so Saint *Augustine*, vpon our Sauiours *Diliges proximum tuum*, thou shalt loue thy neighbour, *Manifestum est omnem hominem proximum esse deputandum*, 1. Booke de *doct. Christ. 30. cap.* So that, to loue God, doth insinuate to loue every man by the rules of Charity; not every man for himselfe only, but for God, & therefore for himselfe, because for God; according to that of the same Saint *Augustine*, *Charitas est motus animi ad fruendum Deo, propter ipsum, & se; atque proximo, propter*

Aug. lib. 1. de
Doct. Christiana.
cap. 23.

Aug. 21. supra.

Aug. lib. 3. de
Doct. Christiana.
cap. 10.

Deum. Charity is a motion of the mind, by which we enjoy God for himselfe, and our selues, and our Neighbour for our God. *Thou shalt loue thy God* (saith Christ) *with all thy heart, and thy neighbour as thy selfe.* As thy selfe? how is that? with all thy heart too: so that *He* shares in thy whole man, as well as God; but not so *Extensiuely*; God principally, thy Neighbour in *Subordination* to him. And questionlesse, *Ratio diligendi proximum, Deus est; hoc enim in proximo debemus diligere, ut in Deo fu:* God is the Reason why we loue our Neighbour; for in this respect we ought to loue our Neighbour, that hee be in God; and therefore 'tis manifest that the same *Act* in *Specie* (saith *Thomas*) is, by which we loue God, and by which we loue our Neighbour, and so the very Habit of Charity must not onely extend it selfe to the loue of God, but to the loue of our Neighbour also.

*Aquin. secunda
secunde. q. 25.
Art. 1. Concl.*

Neither is this great *vertue* terminated here, but extendeth also to our very enemies; and that not onely out of command, because God enioynes it, but out of Necessity, because Charity will inforce it. The very *Lawes* of Charity will haue vs loue our *Enemies*, but not meereley, as our *Enemies*; for that were to loue anothers sin; but, in *uniuersali*, as men, and partakers of our Nature; and, not onely, in this *Generality* of loue: neither; but sometimes, more personally, *In articulo necessitatis, secundum preparationem animi* (as the *Schools* flourish it) *In an Article* of Necessity, by some mentall preparation; *To wit,* That our minde should euer bee so prepar'd, that

*Aquin. secunda
secunde. q. 25.
Art. 2.*

if

if Necessity did comply, we could love our enemy in *Singulari* too, more specially, more particularly.

And not onely, *Thus*, to our enemy, but the wicked enemy, *Charity* binds there, too; but there as before, *Non culpā, quā peccatores, sed naturā, ut divina beatitudinis capaces*. For there are two things considerable in the wicked man: *Nature*, and *Sinne*. According to *Nature*, which he hath from God, he is capable of *Beatitude*, and so, the *Object* of our *Charity*; But according to *Sinne*, by which he stands in *Diameter*, and direct opposition to his God, and so finds an impediment of this blessedness, hee is rather the *But* and *Aime* of our hatred, then *Commiseration*. And therefore, whereas the *Prophet* is often violent against the wicked man, debarring him (as it were) of all *Charity*, with his *Conuertentur peccatores in Infernum*, *The wicked shall be turned into Hell*, *Psal. 9. 17.* 'Tis spoken *per modum prænunciationis, non imprecationis*, by way of *Prophecie*, not *Curse*; and therefore 'tis not *Conuertantur peccatores*, *Let the Sinners be turned*, but *Conuertentur*, in the *Future*, *They shall be turned*; or perchance too, *per modū optationis*; by way of wish; yet so, that the desire of him that wishes, be not refer'd to the punishment of man, but the *Iustice* of him that inflicts it; Because God himselfe punishing, doth not reioyce in the destruction of the wicked, but his owne *Iustice*; or else, that this desire be refer'd to the remotion of *Sinne*, not the very *Act* of punishment, that so the *Transgression* be destroyed, and yet

Debemus in peccatoribus odire quod peccatores sunt, et diligere, quod homines sint beatitudini capaces. Aquin. secunda secundæ. q. 25. A. 6.

Psal. 50. 10.

Secunda secundae.
de q. 25. A. 7. ad
3.

the Man remaine. And there is *Charity* in this too, great *Charity*, that we wish the preservation of the Sinner, when we desire the destruction of his Sinne; But this is *Charitas secundum naturam* also, which is not onely expos'd to Man, and the worst of men, but to *Creatures* reasonlesse, nay, to the very *Devils* themselves, whose nature we may euen (out of *Charity*) loue, forasmuch as we would haue those spirits to be conseru'd in *suis naturalibus*, as they are naturally spirits, to the Glory of that diuine Maiestie that created them, so *Aquinas, secunda, secunda, quest. 25. Art. 11.*

Secunda secundae.
de q. 25. A. 11.
Concl.

Thus we haue followed *Charity* in her largest progresse, through heauen and Earth, to the Horrid pit; From God, by men, to *Spirits*; if there be a place or subiect else where Goodnesse may reside or pitch on, *Charity* will dwell there also: it beareth all things, beleeueth all things, hopeth all things, endureth all things; Are there Prophecies? They shall faile. Are there Tongues? They shall cease. Is there Knowledge? That shall vanish; but *Charity* shall neuer faile, neuer in matters of Nature, or Grace, or Glory; of the Law, the Gospell, or their Consummation; *Charity* fulfils the Law, comprehends the Gospell, and compleats Both. All the Morall ver-

1. Cor. 13. 7.

1. Cor. 13. 8.

Secunda secundae
quest. 65. Art. 3.
Concl.

August. Serm.
46. de Tempore.

1. Cor. 13. 23.

tues lye shrin'd here; so *Aquinas*, all the *Cardinall*, saith *Augustine*; all the *Theologicall*, *Saint Paul*, though not *ex confesso*, yet by way of Intimation; for Faith and Hope are not onely with it, but vnder it: The greatest of these is *Charity*, 1. Cor. 13. vlt. The greatest of these? All these, they are all in *Charity*, and *Charity* in God; in God? God it selfe, God

is Love, and he that dwelleth in Love, dwelleth in God, and God in him, 1 Iohn 4. 16.

'Tis plaine then, where Charity is, there is an habitation for the Lord; and where 'tis not, there is a Thorow-fare for the Diuell; Religion is but rottenness without it, and all this front of holiness, but drosse and Rubbish: Tell me not of Faith, without thy works; nor of Prayers, without thine Almes; nor of Piety, without thy Compassion; nor of Zeale, without thy Charity; what is Devotion when 'tis turbulent, or Conscience when 'tis peevish? or Preaching, when 'tis Schismaticall? I loue not Diuinity, when 'tis stipendary; nor purity, when 'tis factious: nor Reprehension, when 'tis Cruell; nor Censure, when 'tis Desperate: Or all vehemency hath more tongue then heart: & therefore that Zeale which is over-mouth'd, wee may suspect either for counterfeite, or Malicious.

Believe not every spirit (saith Saint Iohn) but try 1 Iohn 4. the spirits, whether they be of God or no, for many false Teachers are gone out into the world: Into the world, in all Ages, and all Churches: Let's particularize in some, in that of the Apostles first, when vnder a pretence of sincerity, and suppressing Innovation; (labouring to establish the Jewish ceremonies more firmly,) there were some that subtilly cryed downe the very seeds of Christianity, as those false apostles did, which came from Iuda, vnto Antioch, and taught the Brethren; That except they were Circumcised after the manner of Moses, they could not bee saved; whom Paul and Barnabas first, and afterwards Peter and James, and the

Acts 15. 1.

rest at *Ierusalem*, both zealously did resist, and in their Synod, or first *convocation*, powerfully suppress. But this *Pseudo-zeale* in the time of the *Apostles*, did but smooke and sparkle (like fire vnder greene wood,) In that of the Fathers, it brake out into flames, when some turbulent and discontented spirits, burning in hatred to the true *Professors*, or leaning partially to some faction against the Church, notwithstanding out of a meere tickling and itch of glory, offer'd themselues vnto death, for the confession of the name of Christ, as the *Montanists*, *Novatians*, *Arrians*, *Donatists*, whom the *Catholicke Church* neuer honor'd with the Title of *Martyrs*, but reprobated and cast out as the wilfull *Patriarchs* of *Schisme* & heresie; as Saint *Augustine*, and Saint *Cyprian* more voluminously; The one, in his Disputation against the *Novatian*; the other, against the *Donatist*. And doubtlesse, *Suffering* is not alwayes the way to Glory; 'Tis not *Passion*, but the Cause of it, that both creates, and crownes our *Martyrdomes*.

Timeo dicere, sed dicendum est; *Ierome* is loth to speake it, but he must: That those *Corporall* tortures which for Religion wee vndergoe, euen *Martyrdome* it selfe; if it be therefore vndergone, to purchase *Admiration* and *Applause* of men, frustra sanguis effusus est, That blood was spilt in vaine. We honour not *Martyrs*, because they suffer, but because for Christ, and his Church, they suffer. 'Tis not thy carcasle then, but thy *Charity* that casts vp the gratefull *incense*; and therefore those that glory in their wilfull passions vnder a false

Vide Estius in
c. 13. ad Rom.

Hieron. in cap. 5.
ad Galat.

false name of *Martyrdom*; Heare how Saint *Augustine* descants on: *Eccē, venit ad passionem; venit ad sanguinis effusionem; venit ad corporis incensionem; Et tamen, nihil prodest, quia Caritas deest.* We offer our Bodies to the stake, our Blood to the flames, our Lives to the fury of the Tormentors; all this is nothing without *Charity*, 'tis that makes the Suffering glorious. *If I give my Body to be burned (saith Saint Paul) and have not Charity, it profiteth me nothing, nay had I all faith, so that I could remove mountaines, and have not Charity, I am nothing; Not, Nullus sum, but Nihil sum, Not so much, not a Man, as not a creature, nothing.*

Aug. serm. 50. de Verbis Dom.

1. Cor. 13. 4. 5.

Hearken then, thou sonne of Tumult, whose lips enter into contention, and whose mouth calleth for strokes; Thou which raisest tempests in Religion, and sowest thy Tares of Faction amongst the multitude; thou which bringest in the strange Leaven of New Doctrines, and colourest them with thy probable allegations, whereby the Consciences of the Simple are intangled, and the peace of the Church disturbed, though otherwise perchance, thou art punctuall enough, both in thy conversation and thy Tenents, hast the gifts of Prophecy, understand'st all Mysteries and all Language, yet, because in some things thou hast made a breach of this Harmony in the Church, thou art a Rebel both to it, and thy Christ; and except by Retraction and Submission thou art recal'd to the Fold from which thou hast wandred, thou stand'st out-law'd and excommunicate to Heaven, and neither Imprisonment nor Death can make atonement

Pro. 8. 5.

Schismatici, qui extra Ecclesiam Catholicam, presentem firmitatem, in ignem eunt eternum. Aug. seu potius Fulgent. de fide ad Petrum Diaconum, cap. 38

for thy *Mistreadings*. Is this harsh? 'Tis Saint *Augustines*, and he will yet goe farther: A *Schismaticke* brought vnto the *stake*; not for that *Error* which did separate him from the Church, but for the truth of the *word* and *Sacrament* which he doth else maintaine, suffering the *Temporall* flames, to auoyde the *Eternall*; and beares it patiently; though that *Patience* be commendable, and a gift of God, yet (because in part a *Schismaticke*) not of that kind of gifts which are imparted *filijs Ierusalem*, but to those also which are *filij concubinarum* (saith the Father) which euen carnall *leues*, and *Heretickes* may haue; and concludes at length, that *This* suffering and patience nothing profits *Him* towards *Heauen*; but supposes that the great *Iudgement* will be in this more tolerable to *Him*, *Quàm si Christum negando tormēta mortēque vitāset*, Then if by denying Christ, he had euaded the cruelty of his Death and Torment: in his Booke *de Patientia*, 28. chapter.

Aug. lib. de Patientia, cap. 26. 27. 28.

You haue heard what *primitiue* times haue done for the barke and out-side of *Religion*; the very skin and shell of *Christianity*; Let vs now compare them a little with our owne; and wee shall finde, that they haue not any-whit gone beyond vs in the *Externall* profession of sincerity, tho in their suffering and *Tortures* they haue much. We haue deceitfull workers as well as they, *Transforming themselves into the Apostles of Christ*, which glory in *appearance*, and not in heart.

2. Cor. 11. 13.

2. Cor. 5. 20.

We abhorre, That Age should out-doe ours; either in *Hypocrisie* or *prophanenesse*; wee haue our

Donatists

Donatists and Catharists, and Anabaptists, as plentifully as they; and some besides, they had not; the Brownist, the Barronist, and the Familist, and one more that both fosters and incloses all these, (may he be whisper'd without offence, my Brethren) the Puritan; but he will not be Titled so; the very Name hangs in his Lawes, and the chiefe way to discouer him, is to call him so; That fires and nettles him, and so repining at the Name, he owne it; and questionlesse 'tis his, though he shrowd and vaile it vnder the word Brethren in the Text; whose Purity consists much in washing of the out-ward man, whilst their Tenents looke towards a Legall righteousness, and a triumphant and glorified condition of man here vpon earth; professing by their open Pamphlets, that the visible Church, the true visible Church, is deuoid of Sinne and Sinners, and for Manners cannot erre; and therefore Paradox it, That the Assemblies of good and bad together, are no Church, but Heapes of prophane men; as if in one field, there were not as well Tares as Math. 25. Corne, in one house, vessels of wood and earth, as of gold and siluer; a Mixture of good and bad, in Math. 23. all Congregations; which as an Embleme of the Church visible, our Sauiour types-out in the parable of the Sower, the Marriage, and the Virgins; Math. 13. Nay his Blessed Spouse, of her selfe, freely professes her deformity, *Tho I am comely, I am blacke*, O yee Cant. 1. 5. Daughters of Ierusalem, blacke as the Tents of Kedar. And yet These will haue her all cleane and louely, like a face without spot, or wrinkle; when wee know a Mole or Wart (sometimes) beautifies a

Vide Ro. Art 19.
A. 1. prop. ubi citat H. N. 1. exhort c. 13. § 10. the Brownists to Cartwright, page 39. Barron in his discouery, p. 33.

feature, and in this *warre of opposites*, there is both *gracefulnesse*, and *Lustre*; and therefore I suppose the Church was first compar'd vnto the *Moone*, not so much for *change*, as *obnubilation*, being obuious to clouds, and Eclipses; and when 'tis at clearest, 'tis not without a *mole* in her checke neither, at least wise, to an *ocular apprehension* or if it were all faire and *Lucid*, yet, 'tis by way of *Influence*, beam'd from a greater *light*, borrowed, not her owne; so is this of the Church too; one *sun of righteousness* enlightens *Both*, and therefore, *Who vnto them, that call Light, Darkenes. & Darknes, Light*; make a Church of it selfe shine, which cannot, or not shine, which might, if they were not, by others; dogmatically, & peremptorily laying downe, that *where Errors are, there is no True Church* (when there was neuer any, nor will be, whil' it 'tis *militant*, without them,) But They are no more of the substance of our *Religion*, or any *Essentiall* part of our Churches *Doctrine*; then ill humours which be in, are of the *Body*, or Dregs in a vessell of wine, part of the wine, or vessell.

Ro. Artic. in
the Preface.

'Tis true, some *Ceremonies* we retaine yet, as matters of *Indifferency*; and not of *Substance*, and these (forsooth) are so hainous, that they are *Thornes* in their sides, and prickles in their eyes; matter of *Ceremony*, is now matter of *Conscience*, and rather then subscribe, *Silence*, *Suspension*, *Imprisonment*, they venture on, and sometimes suffer too; where *A Brethren-Contribution* more fatts them, then all the *Fortunes* they were masters of before; and this (beloued) cannot be zeale, but

but *Schisme*, or if it bee *zeale*, & *κατα ἐκτροχον*, it *Rom. 10. 2*; wants *Eyes*, and *Intellectuals*, 'tis not according to knowledge; For what *Iudgement* would expose our Body vnto prison? our Calling to the *staine* of *Separation*, and *Renolt*, for a thing meerely of *indifferency* and *Ceremony*? No, there is more in it, then *This*; the *Rochet*, *Tippet*, and the *Surpless* is not that they shoot at, but the thing call'd *Farity*; *Moses* and *Aaron* they like not for the *Ephod*, and the *Rod*; they speake *power*, and *command*, and so intimate *obedience*; But these struggle for *equality*; the *Ecclesiastike Hierarchy* they would demolish, *Episcopall corruption* is the great *Eye-sore*; *Downe with it, downe with it, enen to the ground*. And yet I dare say, there are some subtle *Pioners*, and secret *Mutiners* in *Common-wealth*, pretending plausibly to the flourishing of *Religion*, which if they could once glory in that *Babel* they endeavour to erect, they car'd not, if *Ierusalem* were *An heape of stones*; 'Tis impossible, that *Ciuilt Authority* can ener subsist without the other; and if there be once a full rent & flaw in *Church-policy*, what can we expect from that of *State*, or either, but vast *Anarchy*, and *Confusion*?

Thus, he that strikes at the *Myter*, God grant he catch'eh not at the *Scepter*, and (if he could graspe it) the very *Thunderbolt*; no *Bishp*, no *King*, and so by consequence no *God*; He proclaimes himselfe the *God of Order*, and These would make him the *Father of Confusion*; and so, in circumstance disgod him too, seeing his greatest glory consists in the *Harmony* of his *Creatures*, the *Peace* of his *Church*, and *vnanimity* of his *Saints*.

Rom. 16. 17, 18.

and Seruants; and therefore (brethren) let me beseech you in the words of the *Apostle*, *Marke* them which cause *Diuisions*, and offences, contrary to the *D.ctrine* which you haue heard, and auoyd them. For they that are such, serue not our Lord *Iesus Christ*, but their owne *Belly*, and by good words, and faire speeches, deceiue the hearts of the simple, *Rom. 16. 17, 18, ver.*

Tit. 1. 13.

I haue yet but Beseech't you in the words of an *Apostle*; Let me warne you also in the Language of a *Sauour*, Beware of Those which come to you in *sheeps clothing*, with such a *Cast of Mortification* and *Integrity*, as if their conuersation spake nothing but *Immaculatenesse*, when within they are *rauening wolues*: such as will not onely *tondere pecus*, and *deglubere*; but *deuorare* too; subuert whole houses for filthy lucre: You shall know them by their *fruite*; Their *fruite* vnto the eye beautifull and glorious, but to the finger, *Dust* and *Smoake*; or if not by their *fruite*, by their *Leaves*, you may, a few wind-falne vertues which they piece and sowe together to couer their owne *Nakednesse*. Will you haue them in their full *Dresse* and *portraiture*? Take the draught and paterne, then from the *Pharisee*, *Mathew 23*. There the character is exact; where if you obserue, They are twice called *Blind Guides*: *Blindnesse* of knowledge brings on *Blindnesse* of Heart; and therefore twice also *Fooles*, and *Blind*; *ver. 17. 19*. To this *Blindnesse* of Heart, *Pride* is annex'd; They make broad their *Phylacteries*, and inlarge the *Borders of their Garments*; *ver. 5*. To this *Pride*, *vaine-glory*; They loue greetings in the *Market*, *uppermost roomes at feasts*, and chiefe *seates*

seates in the Synagogues; ver. 6. 7. To this Vaine-glo-
ry, Hypocrisie; They make cleane the out-side of the
cup and platter, and for a pretence make long prayers;
and all to be seene of men, v. 14. 25. To this Hypocri-
sie, Spirituall malice; They shut vp the Kingdome of
Heauen against men, for they neither goe in themselves,
nor suffer them that are entring, to goe in, ver. 13. Last-
ly, to this Malice, there is vncharitablenesse; They
bind heavy Burdens, and grieuous to be borne, and lay
them on mens shoulders, but they Themselves will not
move them with one of their fingers, ver. 4. Rare per-
fections, doubtlesse, for the Sanctified Child of
God! Obserue the Catalogue, Blindnesse of Heart,
Pride, Vaine-glory, Hypocrisie, Malice, and Vncha-
ritablenesse: Let vs make it out, Envy, and all Vn-
charitablenesse, and then Libera nos, Domine, Good
Lord deliuer vs; deliuer vs from all false-hood in
his Seruices, and faction against his Church, that
we may be his Ministers in Sincerity, and not in
shew, as those false Teachers were of old, or our
Braine-sicke and discontented Neotericks at the
present, whom Saint Paul discouers by a double
Attribute, ματαλογία, and φρεναπδοσι, vaniloqui,
& Seduciores; vnruely and vaine-talkers, and Decei-
ners, Titus 1. 10. They talke (it should seeme) Istius in cap. 1.
They doe not Teach; and talke vainely too; and Tit. v. 10. 11.
not onely so, but this vanity must be nois'd, vn-
rulnesse goes with it, and Those which in their Leo Hieron. in
Doctrines are vaine and vnruely too, sometimes 1. cap. Tit. v.
proue Deceiuers, Mentium Deceptores, (as Ierome
reades it on the Text) Deceiuers of mindes, 2. Tim. 3. 6.
of weake and simple mindes, Mechanics, and
captiu'd women, which haue bene the disciples of
all

*Vide 2. Tim. 4.
ver 3.4.*

all *Schismes* and all *Heresies* in al *Ages*. And such indeed are the chiefest *Proficients* in their Schooles now : for none are so pinn'd to the strict obseruation of their *Precepts*, as these *Silly ones*. There is nothing so furious as an ignorant zeale, so violent as a factious *Holineffe*; and therefore when their *Doctrines* or their *practices* are touch'd vnto the *Quicke*, and made (once) the subiect of a *Pulpit Reprehension*; their *Charity* is presently on the *Racke*; the *Brasse* sounds loud, and the *Cymball* tinckles shrill, their *Censures* are full-charg'd, and come on like a peale of *Great shot*, thicke and terrible.

*Vide Estium in
1. Cor. 13.1.*

The *Cymball* (as *Caietan* obserues) was an Instrument of old, *Magis sonorum, quàm musicum*, not so *musicall* as loud, and of more noyse then melody, and such as *women* onely vsed, both in their times of *Triumph* and *Deuotion*. A pretty *Inuention* for *weakenesse* and *child-hood* to play withall, and be it spoken without disparagement of some glories in that *Sexe*, a fit *type* of *women* and their *frailties*; who, for the most part are taken rather with the sound of things, then the things themselves, and are seldome without this Instrument of Noise about them. The *Tongue* is their proper *Cymball*, not the *well-tun'd Cymball* *Dauid* speakes of; but the *Loud Cymball*, with which they doe not so much praise God, as sometimes disparage men; Their *Morality*, and their *zeale* are neere one, a *shrillnesse* as well in their *Deuotion*, as their *Actions*, and their *practice* in both is a very *Tinckling*; *Tinckling* with their *Feete*, leade the *Daunce* to the next *Conuenticle*; *Tinckling* with the
tongue

Psal. 150.

tongue too; Great talkers, in Divinity, and if they
 could exchange a Parlour for a Church, or a stoole
 for a Pulpit, they would preach too; & (it is thought)
 As if as much as their zealous Pastor. But Away
 with those Ecchoes in Religion; fitter for Silence,
 then Reproofe; and for pity, then confutation; and
 therefore (once more) I Beseech you, and with
 the phrase of an Apostle too; Bee not carried about Heb. ultims.
 with diuers and strange Doctrines, Halt and limp
 not betweene Innovation and an establish'd Disci-
 pline. But (as Peter said to the Cripple) In the Name A.C. 3. 6.
 of Iesus Christ of Nazareth, rise up and walke; Re-
 turne vnto the Church, whence ye are straggling;
 not to your Stepmother, but your mother, the Mother of
 whom you were borne and nurs'd; dry those
 teares she sheds for you; peace those sighs, and
 groanes, & complaints, which she wailes for you;
 Fall vpon those Armes which will embrace you,
 those Bowels which yearne for you, those Paps
 which gaue you sucke. What went you to see? A Reed
 shake with the wind? Yes, a very Reed, shake with eue-
 ry wind of Doctrine; A Reed with a bruized stalke or
 broke Eare, no Corne in it, or if it haue, 'tis blasted
 with Sedition, fitter for the Dunghil, than the Granary.

Away then from Lebanon (my Beloued) from Cant. 4. 3.
 Lebanon, Looke from the Den of Lyons, and Moun-
 taines of the Leopards (where the peace of Religion
 is blood-suck't and deuour'd) and come hither to
 the mountaines of Myrrh; and hills of Frankincense;
 The Altars of the liuing God, where the Incense of
 his Church flames cheerefully, with no lesse
 truth of deuotion, then vnanimity. Lo, her golden
 vials, full of odours, Sacrifices both deuout and peace-

1. Cor. 3. 4.

Cant. 6. 7.

able, Such as the heart of his people offer, and not the hands, onely; Calmes of our lips, and groanes of the Spirit, which touch both the eares and nostrils of the Almighty. Let the voice of division, then, jarre no more amongst you, which if there were nothing else to noise our frailties, were enough to speake bondage to the flesh, and not yet, our freedom to the Spirit. For whence are strifes and enuiings? are they not from your lusts? And whilst one saith, I am of Paul, another, am of Apollo, are ye not carnall? Christ is not deuided, his Church is one; My Doue, my undefiled is but one, she is the onely one of her mother, the choice one of her that bare Her, Cant. 6. 7.

1. Cor. 10. 17.

Ephes. 4. 3.

Ephes. 4. 3.

The Church, (you heare) is Gods onely one, his choise one; He hath no more, and we, tho many, are but one neither, the Churches one, Her choicest one, one Body, nay, one Bread, 1 Cor. 10. 17. Moreover, Christs Spirit is but one; tho it bee in many, 'tis there still one Spirit, no division where that is, but all peace; and therefore 'tis call'd the unity of the Spirit; and this unity must be still kept in the bond of peace. Marke, here's no waning, or Temporary peace; but this peace must be still kept, and not slightly kept, but there is a Tye on the keeping of it, The Bond of peace; and 'tis this Bond that makes the unity, and this unity that keepes the peace, and this peace that preserues the Spirit, so that 'tis still an unity of Spirit, kept in the Bond of peace.

Come hither, then, my Faithfull Brother in the Lord, and let vs no more censure, but expostulate. Hast Thou the true Faith thou so much gloriest in? where is thy zeale? hast thou true zeale? where is thy Charity? hast thou true Charity? why art thou

Tumult

Tumultuous? By this shall you know (saith Christ) that you are my Disciples, if you love one another. Mutuall agreement begets Love, and this Love makes the Disciple, and this Disciple is knowne to be Christs, by a *Si diligetis, ovem*, if yee love one another. And therefore in the first Dawne and rising of the Christian Church, the chiefe thing remark'd in it by the Gentiles, was the Christian Love: *Vide ut invicem se diligunt! ut pro alterutro morti sint parati!* as Tertullian stories it. Lo how they Love! the Heathens cry, How ready to Dye one for another! But this Love of the Brother vnto Death, I presse not here; (for the very Infidels had their Commorientes, as well as we) but Love vnto Sincerity and Constancy, of which he that is destitute, falls short both in Religion, and Morality. And therefore that Text in Saint Peter runs Methodically, Feare God, Honour the King, but first, Love the Brotherhood; as if there could be no true feare of God, or honour of the King, except there be first Love to thy Brother; to thy Brother? nay, the Brotherhood: *τὴν ἀδελφότητα*, saith the Greeke, Achava, the Hebrew; Brotherhood, for the company and coniunction of Brethren in the Church; and in this, not so much a Coniunction of persons, as of Mindes, otherwise 'tis no Church. And therefore the multitude of them that beleueed at the Apostles Sermon, were said to bee of one Soule, and one heart, *Acts 4. 32.* And this one Soule, and one heart, S. Paul calls one minde, and one Iudgement: And this one minde and one Iudgement, must not be thinly mixt, but perfectly ioynd together, and so ioynd together, that there be no Division among vs; and therefore

Iohann 3. 35.

Tertul. Apol. 36.

1. Pet. 2. 17.

Beza Annot. in

1. Pet. 2. 17.

1. Cor. 1. 10. 12.

Rom. 15. 5, 6. he coniures his *Corinthians* by the Name of *Iesus Christ*; not onely to Doe, but to Speake the same thing. I Beseech you Brethren, by the Name of our Lord *Iesus Christ*, that ye all speake the same thing, that there be no Diuision amongst you, but that ye be perfectly ioynd together, in one minde, and the same Iudgement, 1 Cor. 1. 10.

Sen. Epist. 126. *Maximum indicium male mentis fluctuatio*, Reeling betweene opinion and opinion, is a Mentall drunkennesse and there is no such Index of a Depraued Disposition, as wauing & unsettlednesse. And therefore the Stoicke describing the vncōstant man, Thus lashes him, *Nunquam eundem nec similem quidem, sed in diuersum aberrat*; He so trauerses and wanders in himselfe, that hee is neither the same, nor like, but diuerse. So that the wise man is the Man onely of Resolution, for He is one, and the same still: *Præter Sapientem nemo vnus*, Seneca tells his *Lucilius* in his 126. Epistle. And doubtlesse, 'tis this one minde and one Iudgement, that makes both the discreet Moralist and the wise Christian: *Videmus qualis sit, quantus sit, and vnus sit*: the same Seneca. Vnanimity is the Soule of

Epist. 26. Brother-hood, whether in that of Nature, or of Grace; And therefore, what *Abraham*, of old, said vnto *Lot*, is worthy both of your memory and obseruation, *Let there be no strife betwene me and thee, nor betwene my Hearsmen, and thy Hearsmen; why? We are Brethren* as if the very word did inuolue vnion, and where there was Brother-hood, there could be no strife; no not amongst their very *Hearsmen*, that brawling Regiment, which, for the most part, are as vntruly as the Droues they keepe;

the words of Gen. 13. 8.
Abraham said vnto Lot
12. 39. 18.
Let there be no strife
betweene me and thee
nor betweene my
Hearsmen and thy
Hearsmen: why? We
are Brethren.

keepe; and in some things tis disputable, which is the verier *Beast*; for they both goe one way; *non quia eundem est; sed quia itur*, As the multitude treads, so they follow, Squadron'd into a *Faction*, as *That* is, not onely in the *State*, but the Church too; And so was *otold*, in the time of the *Apo-* Sen. Epist. 135.
stles, when at *Iconium* there was a great uprore amongst the *Hees* and *Gentiles*, about the preaching of *Paul* and *Barnabas*; in stead of suppressing the fury of the *Tumult*, the *Rabble* of the City was *Divided*; and part held with the *Hees*, and part with the *Apostles*, *Act. 14. 4.* Acts 14. 4.

Thus popular convocations were ever the *Nurses* of *Distraction*; and *These*, now occasion the *Hubbub* and *Out-cries* in *Our Church*; the strife is not so much betweene *Lot*, and *Abraham*, as their *Hearsmen*, the *People* more side it in *Religion*, then their *Pastors* doe; and that's the best *Doctrine* which *They* fancy; not what the *Others* teach. And to this purpose, *They* haue gotten, lately into most *Corporations* of the *Kingdome*, certaine *Lapping-Divines*, and featherlesse Professors of their owne *Cut*; prescribe them *Principles* which they may not transgresse; and not onely their *Posture*; *Habit*, and *Conuersation*, but the very *Orthodoxe*, *Tone* and *Language* cued them. Miserable Age, when *Divinity* shall be thus slau'd to a *Stipend* and a *Trencher*; and the *Apostles* of *Iesus Christ*, for a morsell of bread; or some *Mechanike*, or *Leane-cheek'd* Contribution, shall disparage the *Powre* and *Sacrednesse* of their *Keyes*. But fie on this *Factionous Holinesse*; this *Jezebel* in *Religion*, that smells too much of the *Painter*, and

his Varnish: Let it no more with vncharitable con-
 tentions, or novelty of Doctrine, or vnreasonable-
 nesse of suggestions, disturbe the peace of our Spirituall
 Mother; but let her sleepe and rest sweetly in that
 Diuine truth, which she hath receiued from Primi-
 tiue plantations, and seal'd since, with the Blood of
 so many Martyrs. I charge you, O Daughters of Ieru-
 salem, by the Roes and Hinds of the field, that ye stirre
 not, or awake my Loue, vntill she please, Cant. 3. 5.

'Twas long since the complaint of a disconsolate
 Church, and our hath in part requid it: Ecce pax ama-
 ritud me a amarissima, pax ab hereticis, pax a paga-
 nis, bellum a filiis: O my bitter bitternesse in the
 dayes of peace, peace amongst pagans, peace
 amongst Heretickes, but warres and struglings
 by the twinnes of my owne womb! My sonnes,
 my diuided sonnes, are more vnnaturall then all
 these. The Protestant, that hath beene so long
 the Starre of the Reformed Church, the Ensigne
 and Standard-bearer of true Religion, must be
 now buffeted and spit vpon by the obloquy and
 scorne of vpstart Sectaries!

Now then, that thus dig out the Bowels of your
 hallowed mother, and Ricke your Daggers at her
 very heart; Hearke, Saint Augustine, the deuout
 Saint Augustine, All those gifts and rewards of
 Beatitude, which God hath treasur'd vp for his
 Children and Elect, in pacis conseruatione promissu,
 are appropriate onely to the Sonnes of peace. And
 hence is our Saviours Beati pacifici, Blessed are the
 peace-makers; why? They shall be called the sonnes of
 God. Non peruenitur ad vocabulum Filij, nisi per nomen
 pacifici, saies the Father: They had neuer beene
 called

Serm. 57. de Di-
 uersis in Append.

Aug. Serm. 463.
 de Temp.

called the Sonnes of God; had they not beene
first the Sonnes of peace; nor entituled to the Atti-
bute of Blessed, had they not beene formerly the
Sonnes of God. And therefore tis the Substance
of Christs valediction to his Disciples; *My peace I* Iohn 14. 27.
leauue with you, my peace I giue vnto you: Proficiens Aug. Serm. 163.
voluit dare, quod desiderabat recipere in omnibus inueni- de Temp.
re; the same Saint *Augustine*; Hee came to all, at
his departure; what he desir'd to find in all, at
his returne; his peace, his blessed peace: For where
there is a Congregation of men, and not of opi-
nions, or of opinions, and not of love; Christ is not
there with his *Pax vobis*: so that where peace is
not, there is no Christ; and where no Christ, no
Church. Thy Religion, thy Faith, thy Hope, are dead
without it, thy Groanes, thy Sighs, thy Devotions,
are false and empty, like vaults that sound mcerely
from their hollownesse; thy selfe like an Instru-
ment that's crack'd, or a string that jarr's. And
therefore to the peace-lesse Brother, that of *Tertul-*
lian to the Gentiles, shall be both my Advice, and
my Conclusion; *Frates vestri sumus, iure nostra Ma-* Tertul. Apol. 36.
tris unim; nisi vos parum homines, qui mali fratres;
at quanto dignius, fratres & dicuntur, & habentur,
qui vnu Patrem Deum agnouerunt, qui vnum Spiritum
biterunt sanctitatis, qui de vno vero ignorantia eius-
dem, ad vnam Lucem expauerint veritatis? Itaque, quia
animâ, animo que miscemur, nihil de rei communi-
catione dubitemus: Since we haue one God, our
Father; one Christ, our Brother; one Church, our mo-
ther; one Spirit, our Comforter; let vs all haue one Ephes. 4. vs 2.
minde, one heart, one peace, our Director; that so the
God of peace, which is aboue All, may be through
All,

Cant. 4. 15. *All, and in vs. All. And then Arise, O North wind
come, O South, and blow on my Garden, that the spices
thereof may flow out. As if to saye Sancte agne winds of*

Cant. 3.6.

Gloria in excelsis Deo. fil. rignis hinc N. 1776

Har, atque huiusmodi verba obrectantium, sunt non obrectando, sed querendo talia loquendum; oportius fortasse refellerem, nisi ha disceptationes haberentur cum viris liberaliter institutis: Aug. de apoll. & Apul. ad Marcellinum. Epist. 5. Respon.

FINIS.